

By

Mufti Muhammad Aashiq Ilahi Buland-Shahri رحمۃ اللہ علیہ

Translated by

Maulana Shuaib Ahmad

Idaratul-Ma'arif

Karachi-14, Pakistan

The Beard
A Hallmark of Imaan

(داڑھی ایک اسلامی شعار)

By

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PREFACE

الحمدلله الذي خلق فسوى، والصلوة والسلام
على من جاء بالنور والهدى

Allah Ta'ala has created the human race and divided the species into male and female and granted each of the two precedence over the other on account of certain factors. He has fashioned them differently in their looks and appearances and made the voice of the males different from that of the female. He has endowed most men with a superior physical strength and charged them with the responsibility of leadership and support.

He has made most of the female population the weaker sex in relation to the male. However, a very striking difference between the two is the growth of the beard on the face of a man while the face of a woman, from childhood till old age, remains devoid of a beard.

The beard is a natural and inherent feature of manhood and it clearly distinguishes a man from a woman. The Ambiyaa عليهم السلام used to grow their beards and also teach others to maintain and live in accordance with the demands of their human

nature.

Right from the very beginning of human existence on earth, the beard has served to distinguish the male from the female, and together with this basic feature they have continued to fulfil their respective roles.

During the last two or three centuries, an ugly trend has developed whereby, on a general scale, men have begun to shave their beards. The idolators, Magians (fire worshippers), polytheists, as well as the Christians have been swept away in this tide, as a result of which men have opted for the looks and outward appearances of women. Even more surprising is the fact that hundreds of thousands of those who profess to be Muslims, by blindly emulating these deviant people have also become enmeshed in the sin of shaving the beard.

While they claim to be the Ummah of the Seal of all Prophets ﷺ and profess Imaan, they are not at all willing to make their facial and outward appearances match that of Rasulullah ﷺ. They are the Ummah of Rasulullah ﷺ, yet they have chosen the appearance of aduwullah (the enemy of Allah). This display of two-facedness and hypocrisy defies logic. It is an insult to piety and an act of open defiance against the teachings of Rasulullah ﷺ.

As a result of continually seeing people who have shaved their beards, I become greatly grieved and I experience the greatest amount of anguish especially when such people set out to perform Haj or Umrah with this very appearance of the enemies of Allah and have the audacity to present themselves at the blessed grave of our beloved Master, Muhammad ﷺ in order to offer their salaam (salutation). Nowadays, it is no longer regarded as necessary for a Haji to keep a beard. In our childhood days, we could not even imagine a Haji without a beard. It has always angered and upset me to see the miserable condition of those who deliberately deform their faces by shaving their beards, and the urgent need for something to be written on this issue dawned upon me. I then began to prepare something on the topic and as a result of writing small amounts regularly, Alhamdulillah, in a matter of a few days, the book reached completion. In this book I have discussed the need and importance of the beard according to the Shariah. The Ahaadith of Rasulullah ﷺ on this issue have been translated in an easily understandable way and answers have been provided to the feeble excuses and the silly arguments of those who shave their beards. The book also arouses the sense of pride and honour of Muslims in keeping their beards, and questions why they have abandoned following the way of

Rasulullah ﷺ to ape the ways of the *kuffaar* and what has led them to become such devoted followers of the enemies of Islam.

Whatever I have written is as a result of deep hurt and pain in my heart. An abhorrence for this evil practice has forced me to use a tone of harshness. I shall not apoligize and seek the forgiveness of those who are offended by this approach, since whatever has been written has been purely for the sake of Allah. Instead, my sincere advice to those who are offended is that they should abandon the root cause of such offence and allow their beards to grow. When they begin to keep their beards, they will no longer remain in the purview of those who are addressed here, nor will there be any hurt or displeasure.

I make dua to Allah ﷻ that He accept this booklet and makes it a means of safeguarding the Muslim Ummah against this major sin.

I only desire (your) betterment to the best of my ability. (Qur'an 11:88)

Mufti Muhammad Aashiq Ilaahi Bulandshari رحمة الله عليه

Madinah Munawwarah

20 Ramadaan al-Mubarak 1412 A.H.

The Order of Lengthening The Beard

Sayyidna Muhammad Rasulullah ﷺ is the last messenger of Allah Ta'ala. The Deen (way of life) of Rasulullah ﷺ is complete. He has shown us everything, taught us the different aspects of worship, adorned all the outward and inward aspects of man and has clearly defined how both these aspects should appear. He has clearly outlined how we should dress, as well as the outward form and appearance we should adopt. He has prohibited us from identifying with and emulating non-Muslims and has prescribed for us Muslims such an insignia which clearly distinguishes a Mumin (believer) from a *kaafir* (non-believer) at the first glance.

Among the teachings and much-emphasized instructions of Rasulullah ﷺ is the order of lengthening the beard and triming the moustache. Hadrat Abdullah bin Umar رضي الله عنه narrates that Rasulullah ﷺ said: "Do clip the moustache closely and lengthen the beard well." (Sahih Bukhari)

Hadrat Abu Hurairah رضي الله عنه narrates the saying of Rasulullah ﷺ, "Cut your moustaches and allow your beards to droop and oppose the fire-worshippers." (Sahih Muslim)

In another narration, Hadrat Anas ﷺ reports

that Rasulullah ﷺ said: "Clip the moustaches properly and lengthen the beards well and do not imitate the Jews." (Tahaawi - Sharh Ma'aanil Aathar)

From all these narrations, we understand the order of clipping the moustache and properly lengthening the beard as well as opposing the Jews and fire-worshippers. For a Muslim, it is sufficient to receive the instruction of his beloved Rasulullah ﷺ and immediately begin acting upon it. One need not look at the world, the people of the world and the *kuffar* to see their style of dressing or their outward appearance. When our beloved Rasulullah ﷺ has insisted upon us to properly lengthen our beards and he himself acted upon this, then how can any Muslim adopt a way contrary to it? Allah Ta'ala has also commanded obeying and following the way of Rasulullah ﷺ. He has also ordered him to proclaim to the people that if anyone loves Allah, then he should follow the example of his Rasul ﷺ . Allah Ta'ala says:

> "Say,(O Muhammad), if you (really) love Allah, then follow me. Allah will love you and forgive your sins. And Allah is Most Forgiving, Most Merciful. Say: Obey Allah and the Messenger. But if they turn away, then Allah does not like the disbelievers." (3:31,32)

The practice of keeping the beard is both an act of obedience to Rasulullah ﷺ as well as an emulation of his noble practice. It is also a

demonstration of love for him. Since Rasulullah ﷺ has instructed that we keep the beard, doing so constitutes fulfilment of a wajib order in Islam. Moreover, the beard is also the insignia of a Muslim as well as an expression of love for Allah Ta'ala.

Yet, the Muslims of today have been overtaken by such dread and fear that they refuse to pay any heed whatsoever to the instructions of Rasulullah ﷺ. When Rasulullah ﷺ wrote letters to the different kings, inviting them to accept Islam, one of these was addressed to Chosroes, the emperor of Persia. When he received the leter, he tore it up, and wrote to the governor who was the ruler over Yemen, instructing him to send two powerful and strong men to Hijaaz to arrest and summon before his presence the person who had written the letter to him. So he sent two men who went to Madinah Munawwarah. When they appeared before Rasulullah ﷺ and he saw that their beards were shaven and their moustaches were long, he could not tolerate the sight of them and said: "Woe to you! Who has ordered you to do this?" They replied, "Our lord has commanded us to do so." (By lord they meant their king, Chosroes.) Rasulullah ﷺ responded: "But my Lord has ordered me to lengthen the beard and shorten (clip) the moustache". Thereafter he added, "Most certainly my Lord destroyed your lord last night and caused

his son Sherwayh to overthrow and murder him." After hearing this, these two men returned. Haafiz ibn Kathir has mentioned this incident in volume 3, page 269 of his *Albidaayah Wannihaayah*. Hafiz Ibnul Jawzi has also written this incident in his *Alwafaa -bi-ahwaalil Mustafaa* ﷺ.

From this episode it is clear that after seeing their beards shaven, Rasulullah ﷺ could not bear to look at these men. Today, even very old men, whose cheeks have become creased with wrinkles are, by choosing to shave their beards, mutilating their Islamic identity in favour of the guise and appearance of the Christians and the *mushrikoon* (polytheists). Their wives have become aged or have long since passed away from the world and have left them without the excuse of wanting to look young. Their feet are already dangling in their graves, yet they do not cease shaving their beards.

Many men seem to be terrified of their wives and shave their beards in order to please them. They are eager to spend their lives in accordance with the wishes and instructions of their wives, yet they cannot allow themselves to submit to the order of Allah Ta'ala and His Rasul ﷺ and choose for themselves the outer appearance of the Prophets عليهم السلام and the pious servants of Allah. What type of deen and Iman is it to compromise everything for the wishes of one's wife?

The various excuses and rules for shaving the beard

Many people shave their beards and, when they are admonsihed against doing so, they indulge in petty and silly arguments instead of acknowledging their sin. If you are not willing to leave a sin, then at least admit that it is a sin. If you will admit and acknowledge a sin, then at some stage you will be given the tawfeeq (Divine guidance) to repent. But if you do not regard a sin as such, you will remain forever on it until death overtakes you.

I have heard the various absurd arguments generally presented by such people. I shall now mention, as well as provide the answers to them:

1. Some people argue that the Qur'an is silent on the issue of the beard. They ask naively: "Where is the order of the beard mentioned in the Qur'an?" In reply, I ask "Where is it stated in the Qur'an that one should act only upon that which is in the Qur'an and not accept the teachings of Rasulullah ﷺ?" The Qur'an is clear:

أَطِيْعُوا اللّٰهَ وَأَطِيْعُوا الرَّسُوْلَ (سورة النساء: ٥٩)

"Obey Allah and obey the Rasul!"

which includes the obedience to the Rasul of Allah ﷺ.

Then, in Surah Nisaa, Allah says: "Whoever obeys the Messenger (of Allah) , has indeed obeyed

Allah." If you believe in the Qur'an as is, then keep the beard and act upon the instructions of the Qur'an. The truth of the matter is that those who raise such objections are so grossly ignorant that they hardly even know the grammatical form or case of the Arabic word "Qur'an," itself.

Moreover, nowhere in the Qur'an has it been mentioned that four rakaats are fard (compulsory) in the Zuhr *salah*. This has been shown and explained to us by Rasulullah ﷺ. To accept some of the instructions of Rasulullah ﷺ and reject his other teachings by claiming that they are not to be found in the Qur'an amounts to a mockery of Islam and pure heresy. Moreover, it is ironical that those in search of a direct mention of the order of the beard in the Qur'an, hardly ever act upon the clear and unambiguous injunctions of the Qur'an. They are seldom regular with their *fard salah*, hardly ever pay their zakaah, nor exercise any control over their passions and gazes. They do not abstain from interest-related dealings nor do they desist from Haraam (unlawful) earnings, yet only when it concerns the beard do they require a direct order of the Qur'an. Look at how the Shaytaan has trained and beguiled them!

2. Some people ask: "Is Islam confined to the beard only?" Yes, Islam exists in each and every practice of Deen. Aside from the *faraaid* and *waajibat* (compulsory and obligatory perform-

ances) which occupy a very high position, Islam is found even in those tasks and actions which belong to the category of *mustahab* (preferable). The beard is an important aspect of our deen. It is the livery of Islam and the insignia of a Muslim. Why then should Islam not exist in it? In fact, Islam exists in even the very act of answering the call of nature in accordance to the sunnah! Whatever Rasulullah ﷺ had uttered, taught or practically demonstrated are all Islam, whether it be in the matter of eating, drinking or dressing oneself.

Some people in the habit of shaving their beards say, "I have seen many people with beards who deceive and ensnare others under the cover of their beards. They have grown beards merely for the sake of hoodwinking people." This is certainly indeed a very strange argument for not keeping a beard. Firstly, in every group of people, there are always the good and bad elements. To look at only those who are evil and then condemn the good and upright individuals is against logical reasoning. If there are some people who keep beards merely to mislead others, then it does not mean that nor it becomes permissible for everyone else to shave their beards. Whatever Rasulullah ﷺ has ordered must be obeyed under all conditions. If sor: people keep their beards to delude others, then keep your own beard with sincerity and with the

motive of obeying the Messenger of Allah ﷺ and following his sunnah. And with full courage and conviction ask those who generalise. "If those who grow beards are deceitful, I also have a beard. Do tell me, whom did I deceive and whose wealth did I embezzle?" To maliciously condemn and label those who wear beards as frauds and impostors while remaining steeped in the sin of shaving one's beard will certainly not absolve one from being called to acount in the hereafter. Every person has to be concerned about his own *Akhirah*. If some people who are regular with their *salaah* begin to swindle others, does this mean that you will also stop performing your *salaah?*

3. Some people say, "The reformation of the heart, the purification of the *nafs* (soul) and the cleansing of the soul are our first priority." They argue that it does not matter if one does not keep a beard, as long as one's heart is pure and clean.

This type of reasoning is the result of sheer ignorance. One whose heart is pure and clean will certainly be obedient to Allah and His Rasul ﷺ. To remain persistent on sinning while the heart is pure and clean, and to detest the noble appearance of Rasulullah ﷺ while at the same time the soul is pure and uncorrupted - this is no doubt an inverted type of logic!

4. Some people say that although shaving the beard is a sin, it is nevertheless *only* a minor sin.

In the first place, since intentionally omitting a *waajib* (compulsory order) amounts to a major sin, it is incorrect to say that shaving the beard is a minor sin in Islam. In any case, since when is it permissible to commit a minor sin? Hazrat Aaisha رضي الله عنها reports that Rasulullah said: "Refrain from even the sins which are regarded as trival for one will be accountable for even these sins before Allah Ta'ala." (Mishkaat p. 1458 from ibn Majah)

It also should be understood that to persist in committing a minor sin transforms it into a major sin. In fact, so serious is the sin of shaving the beard that as long as one does not repent, one remains in a continuous state of sin. Other evil deeds are such that the person who commits them remains guilty only for as long as it takes to commit such sins. On the other hand, this is such a sin whose perpetrator is regarded as being in a continuous state of sin since, as long as the beard is not according to the teachings of Rasulullah ﷺ, he will be regarded as being in a perpetual state of sin. Such a person may be performing his *salaah* or his Hajj or he may be sleeping or eating and drinking, yet (whether he realises it or not) he is all the time involved in the sin of not letting his beard grow. Day and night by shaving his beard, he is constantly renewing his sin.

5 Then there is the type of person who argues: "The Turks as well as the Arabs shave their beards. Are they not Muslims?" What type of

argument is this? Just as you are a *faasiq* Muslim (i.e. one who sins openly), they are also *faasiq* Muslims. Had the actions and deeds of the Arabs or the Turks been a *Shar'i* proof or criterion, then such a statement would have been apporpriate. However, the sources of legislation in Islam are the Qur'an and Hadith. Whoever will act in conflict with these becomes a *faasiq*, regardless of whether such a person is Arab or non-Arab, since all are viewed equally in the sight of Allah.

6. Some people who seek to justify their actions, hide under the cover of the views and practices of the Ulema of Egypt, arguing that they shave their beards even though they are Ulema. Everyone knows that the opinion and practices of any person which clash with the definite instructions of Rasulullah ﷺ are of no consequence whatsoever. In view of this, how could the deeds and views of these so-called Ulema who have been swept away by the tide of westernism could ever be considered a legal basis for Islamic evidence? As you are, so are they! How true is the well-known maxim: "Those of a kind incline towards others of the same kind."[1] In Egypt, there are also a great many honourable people who are pious and fearful of Allah and who follow the sunnah of Rasulullah ﷺ. Why were you not so anxious to follow the example of these people?

1. Birds of a feather flock together.

Perhaps you should seriously consider examining the condition of your heart!

7. Another argument presented is that if Muslims do not shave their beards they will not be able to find employment in the government departments and as a result remain excluded from occupying senior positions and posts in the upper echelons of the civil service.

In the first place, to perpetrate a sin for the sake of gaining employment and position, is certainly not permissible in Islam. It is mentioned in the Hadith:

وَلَا يَحْمِلَنَّكُمْ اِسْتِبْطَاءُ الرِّزْقِ اَنْ تَطْلُبُوْهُ بِمَعَاصِي اللهِ

"And a delay in the arrival of your sustenance should not induce you to seek it through the disobedience of Allah." (Mishkaat)

Moreover, the very basis of this argument is totally unsound. Look! The Sikhs keep beards, yet they find employment and are even successful in achieving very senior positions (in India etc).

One of the presidents of India was a Sikh who used to keep a beard even while he was in office. The fact of the matter is that the person possessing the required skill and competence gets the job. We have also seen bearded people who are very sucessful engineers and doctors and who

occupy very senior positions not only in Muslim countries, but also in non-Muslim lands as well. But we should not lose sight of the fact that the world is *daarul asbaab* (a place of adopting the means). Whoever is fortunate enough either through somebody's recommendation or influence or any other means gets the job. The clean-shaven person is left without the job while the person with a long beard is awarded a very senior position. And most important of all, the decision finally boils down to whatever bas been decreed by Allah Ta'ala. Therefore, to shave one's beard and fall into sin as long as one is alive and die in this state certainly doesnot make any sense at all.

8. Some naive and ignorant people claim that Rasulullah ﷺ had kept a beard merely because it was part of the custom of the Arabs of those days and in keeping with the practice of his own family and tribe. Today, shaving of the beard is the order of the day. Had Rasulullah been alive today, he would have also shaved his beard. (Allah forbid!) These wickedly sacrilegious people do not even have an iota of shame uttering such drivel. They are totally ignorant of the fact that Rasulullah ﷺ was ordered by Allah to follow the way of Ibrahim عليه السلام. Allah says: "So we inspired you (O Muhammad saying) follow the ways of Ibrahim, the true in faith." (6:123)

The Arab people were from the descendants of Ibrahim. Even though many practices were in vogue among them, from these whichever remained from the teachings of Sayyidna Ibrahim were perpetuated by our Nabi for this very reason i.e. for being part of the deen of Ibrahim (and not because of being a part of the tradition of the Arabs). The Arabs used to bury their daughters alive, relieve themselves in full view of others without properly covering themselves, plait their beards, make tawaaf (circumambulate) naked around the Ka'bah, indulge in gambling and the drinking of wine. While on the one hand our Nabi nullified all these evil practices and vehemently prohibited his Ummah from being involved in any of them, he declared the lengthening o the beard, the clipping of the moustache and the paring o the nails as sunanul *fitrah* (i.e. practices demanded by human nature). (Reference there is made to the Hadith)

> "Ten things are part of the human nature of man." (Sahih Muslim and Abu Dawud)

What this actually means is that these are the characteristics which form the basis of perfect human disposition, and which the Prophets of Allah عليهم السلام had selected for themselves, and Ibrahim, too, was one of these noble prophets of Allah. Had Rasulullah adopted the ways of his people and nation, where was the need then for

all the conflict and dispute? What caused his own people then to become his bitterest enemies and why would he have been forced to flee Makkah and migrate to Madinah? The illustrious Ambiyaa عليهم السلام were sent for the purpose of reforming their people and to teach them noble character and virtuous deeds, and certainly not to follow in their footsteps by joining in their customary ways and practices.

9. There is yet another group of people who, despite knowing that it is Haraam to shave their beards, do so claiming that if they were to keep beards, they will fall from the esteem of people and not be looked upon with the eyes of respect.

Allah! Allah! Do they despise the blessed form and apperance of their Rasul ﷺ merely to gain respect in the sight of the *kuffar?* Respect and honour is only for those people who are honourable in the sight of Allah Ta'ala. The *kuffar* are despised by Allah and they will be entered into Jahannam to face the severest punishment and disgrace.

To hanker after respect in the eyes of these disgraceful people and to choose an outer apperance that is opposed to that of the noblest and most honourable of people, past and present, is very foolish indeed. Allah Ta'ala says in Surah Nisaa:

"Do they seek honour from them? Verily all

honour (and glory) belongs to Allah."

(And in Surah *Munaafiqoon*, Allah declares:)

"But all respect (and honour) belong only to Allah, His Messenger (Muhammad) and all those who have Imaan (faith). But the hypocrites do not know." (63:8)

Then for how long will you continue appeasing and gratifying the *kuffaar* (disbelievers). They will never be happy with us for being on Islam. Will you even forsake your Imaan in order to please them? Allah forbid! In surah Baqarah, Allah Ta'ala very clearly spells out this fact:

وَلَنْ تَرْضٰى عَنْكَ الْيَهُوْدُ وَلَا النَّصٰرٰى حَتّٰى تَتَّبِعَ مِلَّتَهُمْ......

"Never will the Jews nor the Christians be pleased with you till you follow their religion." (2:120)

What type of Imaan demands that we think pleasing the *kuffaar* who are destined to enter Jahannam and perform those deeds which displease Allah and His Messenger Rasulullah ﷺ? Think about it seriously! When the *kuffar* are not even ashamed of their *kufr* which will ultimately land them in *jahannam*, why should we then be ashamed of our *Imaan* and *A'amaal Saalihah* (virtuous deeds)?

أعزنا الله بالإسلام فمهما نطلب العزة بغير ما أعزنا الله به أذلنا الله

(Hazrat Umar رضي الله عنه has said: "Allah Ta'ala has granted us honour and respect through Islam. If

we search for respectability in anything besides that with which Allah has dignified us, Allah will disgrace us.") The condition of our people is such that they are the victims of an inferiority complex that makes them dreadfully ashamed of appearing with a beard in front of their colleagues at work (in offices etc.) as well as in the company of those with whom they regularly associate for fear of being ostracised and despised by these people. They shave their beards in order to please them without even for a moment considering the disgrace that this will bring to them on the plains of *Mahshar* (resurrection). Just to save themselves from losing their "esteem" in the eyes of the people of the world, they blatantly violate the law of Shari'ah. For one to allow oneself to think nothing about displeasing Allah and His Rasul ﷺ and simply to carry favour with such people who will not even pay one for shaving one's beard for even one day is downright foolishness! What is the position of man, the created being that in order to please him one displeases the Creator of the Universe? For Allah's sake please open your eyes! Do not forsake your manhood and become so effeminate.

Do refrain from making statements in justification of a wrong which, according to the Hadith invites the wrath and curses of Allah. (As narrated in Sahih Bukhari)

In some countries among the conditions stipulated for gaining employment in hotels and offices is that the worker should be clean shaven. Here, the owner of the company of the hotel is in fact saying: "You are competent enough for the job but since your beard is not shaven, we are unable to employ you. " Sadly, this is the condition prevailing in our Muslim countries today. There seems to be just one overwhelming sentiment and concern; many people of different cultures and places will come here who do not like the beard and who do not look approvingly at the people who take on the Islamic appearance and attire. These (customers and employers) will prefer to see such a person seated behind the counter who, from head to toe looks like a Christian. He should be dressed in a shirt and trousers, sport a tie and be perfectly clean shaven. Even in the hotels, a criterion for the selection of waiters and porters is that they should be clean shaven. To please the creation and displease the Supreme Creator of the Universe, to disdain those who choose to adopt the appearance of the Rasul of Allah ﷺ and to punish and to discriminate against those who keep beards by denying them employment are acts of the greatest defiance against Allah Ta'ala. Every Muslim should think about this very seriously.

The Compulsion of keeping the beard

In order to justify the permissibility of shaving

their beards, some people contend that the keeping of the beard is merely a sunnah practice quickly adding that to omit an act which is a sunnah is not a sin. This is also a very foolish reason. Firstly, the keeping of the beard is not a sunnah in the way a sunnah is normally understood since the words of Rasulullah ﷺ that have appeared in the various ahadith are in the nature of a command. Rasulullah ﷺ has ordered the keeping of the beard and had himself also always kept his beard. Even the righteous and rightly guided *khulafaa* and all the rest of the Sahabah ؓ had always taken great care in keeping their beards and giving it utmost importance. All these serve to prove that the keeping of a beard by a Muslim is *waajib*. The wearing of a beard is *waajib* according to all four Mazhabs. And even if it is taken to be a sunnah merely in the way commonly understood and not the Shariah, then too it is necessary for any Muslim to contemplate whether this is the practice of an enemy of Allah or the sunnah of the Beloved of Allah - the Creator of all the Worlds - whom we all profess to love. Now let us consider whether we should leave out this sunnah or adopt it! What is the demand of our Imaan and what is the requisite of Insaaf (fairness)? What does our intelligence demand from us? For a person who professes love to utter such things and to denigrate the sunnah of Rasulullah ﷺ are acts far removed from the

demands of love and Imaan. A lover adores everything related to his beloved. You are the people of Imaan, you claim to love our Rasulullah ﷺ, yet you despise his noble features and personal appearance while you adore the looks and appearances of his enemies! What type of love is this?

An incident about Mirza Qateel

Some of those who shave their beards do not like Rasulullah ﷺ to be hurt in any way, yet they are prepared to adopt the appearance of his enemies. Woe be to such fashion! I have heard an incident from the pious elders which is also worth mentioning here and serves as a lesson for us.

Mirza Qateel was an Indian poet. He composed a poem concerning the love and recognition of Allah Ta'ala which somehow or the other found its way into Iran. A person there, became very affected by this poem and decided to set out on a journey to India in order to pay reverence to the poet. When he reached the door of the home of Mirza Qateel, he saw him busy shaving his beard. He was shocked at the sight and immediately said to him: "Are you shaving your beard?" "Yes," replied Mirza, "I am only shaving my beard, and certainly not scraping the heart of anyone." "Alas!" retorted the visitor, "You have scraped the heart of Rasulullah ﷺ". The answer struck the heart of Mirza and made him immediately come to his senses. Then, admitting his wrong, he said: "May

Allah Ta'ala reward you for you have opened my eyes and enlightened me more about my beloved."

Those who shave their beards think nothing about this evil habit, yet they never pause to consider whose order they are opposing and whose personal appearance they are, by their actions, detesting!

The length of the beard

Thus far, our discussion has been directed at those people who shave their beards. Now I wish to address particularly those people who despite keeping the beard, do not let it grow to its full length but fall into the sin of clipping it. These people also have nothing but contempt for the words and actions of Rasulullah ﷺ when it comes to this issue. Some of them have become *self-taught muftis*. With regard to the laws concerning *salah* and *fasting* etc. they consult and take guidance from the Ulama but in the matter of the beard they give their own fatwa. For instance, they claim that a beard which could be noticed from a distance is good enough, while others have "ruled" that a beard is perfectly in order if it could be seen from a distance of 40 feet! These are their own opinions which have nothing to do with the Shari'ah of Islam. Rasulullah ﷺ has said explicitly:

أعفو اللحى

"Thoroughly increase the length of the beard."

These people have become Muftis (authorities

in the laws of Shari'ah) without even looking up the meanings of these expressions in books like "Shurooh Habeen" or any Arabic dictionary. In his commentary of *Muslim Shareef*, Allamah Nawawi رحمة الله عليه has collected in one place all the expressions appearing in the Hadith with regard to the order of lengthening the beard.

Apart from the expression, أعفوا the expressions وفروا ------أوفروا------أرخوا also appear in the Hadith of Rasulullah ﷺ all of which are in the meaning of "thoroughly elongating."

The word أرخوا (mentioned last in this list) is used in the meaningof hanging lossely which contains the meaning of "unreservedly expanding the length of something". This is the teaching and instruction of Rasulullah ﷺ . Now observe what your own practice is!

Once a disciple of Hazrat Khabaab رضي الله عنه asked him how the Sahabah رضي الله عنهم knew that Rasulullah ﷺ would recite the Qur'an in the Zuhr and Asr Salah. He replied: "By observing the movement of the blessed beard of Rasulullah ﷺ , we could tell that he was making the Qira'ah." (Bukhari & Abu Dawud).

In *Sahih Muslim*, it is mentioned: "The beard of Rasulullah ﷺ was dense." In *Shamaail Tirmidhi* it is related, "Rasulullah ﷺ had a very thick beard." Hafiz Ibn Jawzi has reported from Hazrat Ali رضي الله عنه that Rasulullah ﷺ had a fully grown beard.

When Rasulullah ﷺ had commanded the proper lengthening of the beard and he had himself grown a long beard, then to regard the growing of a miniature beard as evidence of one's piety and purity and to think that by doing so one has fulfilled the order of lengthening the beard is downright defiance and self-deception. Some people have a beard of two fingers breadth while others shave their cheeks and perch a midget bird on their chins. Some trim their beards with an electric trimmer while others leave a circular fringe around their faces. Some sport a French-beard while others favour the fashion of some *kuffar* or *faasiq* leader. All these are in direct conflict with the teachings and practice of our Master Muhammad ﷺ.

Some ignorant people argue that Islam does not specify any particular size for the beard, therefore any size or type of beard will suffice in fulfilling the order. They also claim that the stipulation of one fist length is merely the invention of the Ulema. Such ridiculous claims of these people are an indication of their gross ignorance. When it has been ordered that the beard should be properly lengthened, could it be that no specific size has been stipulated? What authority does any "Moulana" have to say something about the order of Allah based on his own desires? In the narrations of Hazrat Umar, Hazrat ibn Umar and Hazrat Abu Hurairah رضي الله عنهم

mention has been made about the condition of one fist length. (As in Bukhari and its marginal notes). If you are displeased with it (even though Hazrat Umar ﷺ is one of those Righteous Khulafaa whose ways and norms Rasulullah ﷺ has instructed us to follow) then do not trim your beard. These people after understanding that to allow the beard to grow up to one fist length adequately fulfils the order of "أعفوا" (i.e. to lengthen), chose to cut whatever was in excess of this. And the practice of shortening the beard more than this (fist length) has not been established by any Sahabi. Now if you feel that even the practice of the Sahaba was not correct, then why not lengthen your beard by acting only on the words of Rasulullah ﷺ:

أعفوا ......وفروا ......أوفروا......أرخوا

What type of holiness and piety is it to specify a size of your own, and to claim that a tiny little beard is sufficient for you. To stipulate your own length, even though it directly opposes the clear and explicit Hadith of Rasulullah ﷺ is perfectly in order, yet when the Maulana stipulates a length which he has drawn after carefully studing the practice of the Sahabah ﷺ, you are quick to condemn him!

For Allah's sake, stop making excuses and consider seriously whether this type of verbosity will ever be able to deliver you from the severity

and hardships of the plains of mahshar (resurrection)! Leave aside this ignorant prattle, adopt the appearance of Rasulullah ﷺ, sacrifice your life for his order and devote yourself to the way chosen by Rasulullah ﷺ! Rasulullah ﷺ has given us a comprehensive Shariah (Divine code of law) and such a complete way of life that we have no need whatsoever to ape the degenerate ways of the disbelievers and the atheists of the west. It should also be pointed out that just as it is *haram* to shave one's beard completely as well as shorten it to less than a fist length, so is it *haram* to shave, as well as shorten the beard of the next person. It is also prohibited to accept payment for doing so. Hence, those who choose to take up the hair-dressing profession should take special care not to make their earnings *haram*.

Clipping the moustache

The clipping of the moustache is also another practice which conforms to the demands of human nature. Hazrat ibn Umar ﷺ has narrated that Rasulullah ﷺ said:

خَالِفُوا الْمُشْرِكِيْنَ وَاَحْفُوا الشَّوَارِبَ وَاَرْخُوا اللُّحٰى (رواه مسلم)

"Act against the polytheists. Trim the moustache closely and properly lengthen the beard." (Sahih Muslim)

The growing of the moustache and the shaving of the beard is the practice of the polytheists while the lengthening of the beard and the clipping of

the moustache is the practice of the illustrious Prophets of Allah ﷺ. This is why Rasulullah ﷺ has very rigidly emphasised such practices to the extent of declaring:

مَنْ لَّمْ يَاخُذْ شَارِبَهٗ فَلَيْسَ مِنَّا (اخرجه الترمذى والنسائى)

"Whoever does not clip his moustache is not of us." (Tirmidhi and Nassai)

The habit of unrestricted lengthening of the moustache, as is the way of the polytheists, the Sikhs and the present-day wrestlers, finds no sanction in the Shari'ah of Islam and directly contravenes the Deen of the رَحْمَةٌ لِّلْعٰلَمِيْنَ (mercy of the worlds). Hazrat ibn Abbas ﷺ reports that Rasulullah ﷺ always used to clip his moustache and that Hadrat Ibrahim ﷺ would also do the same. (Tirmidhi). To forsake the way of the Ambiyaa عليهما السلام and to embrace the ways of the enemies of Rasulullah ﷺ goes directly against the dictates of Imaan.

In the Hadith concerning the moustache, the word قص as well as the words أحفوا، انهكوا have appeared. The latter two verbs convey a meaning of "thoroughness and extremity", hence it is *mustahab* (preferred), according to Shari'ah to closely clip the moustache. Hazrat Abdullah bin Umar ﷺ used to clip his moustache so thoroughly (i.e. closely) that the whitness of his upper lip would become visible. (Bukhari)

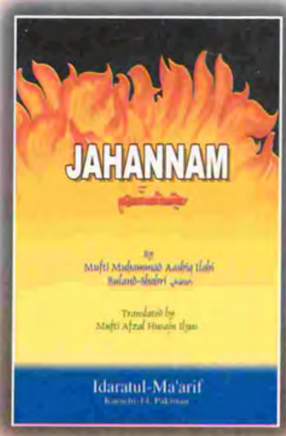
If a person shaves his moustache with a shaver

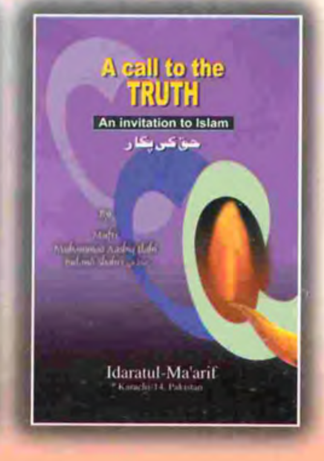
or levels it finely by means of a scissors, then the desired aim of thoroughness will be achieved. This has been the practice of many of the Sahaba ﷺ. Imam Abu Hanifah رحمة الله عليه has also preferred this way of removing the moustache. However, if without going to such lengths, someone ensures that the moustache is trimmed in such a way that it becomes noticeable that the hair on the upper lip has been removed and that it does not look like the long whiskers of the Sikhs, polytheists and wrestlers and it does not force its way into the mouth, nor stick up towards the sky, then this is also permissible, since this is what is understood from the word قص (i.e. shorten) that appears in the Hadith. And some Imams of jurisprudence have even preferred this view.

وهذا آخر الكلام و مسك الختام والحمد لله على التمام، والصلاة والسلام على خير الانام وعلى آله وصحبه البررة الكرام وعلى من تبعهم باحسان الى يوم القيام.

Contents


The Miracle of Mi'rāj
معراج کی باتیں
By
Mufti Muhammad Aashiq Ilahi
Bulandshahri
Translated by
Mufti Afzal Husain


JAHANNAM
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By
Mufti Muhammad Aashiq Ilahi
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An invitation to Islam
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